the other has been Sun Yat-sen, simple in his tastes but by no means ascetic, and who, far from wishing to keep Occidental mechanical appliances out of China, emphasized "the people's livelihood," at one time assumed the task of developing the railroads of China, and at another set forth a scheme for the economic development of the nation with vast funds from the capitalistic West. Even more striking is the contrast between a Tagore who denounced the West for its "materialism" and a Hu Shih who wished his nation to emulate the Occident in its scientific knowledge and utilization of man's physical environment.

It is not surprising that, with this background, the Chinese state should have concerned itself with the economic life of the country, and that it should continue to do so. Nor is it remarkable that more than once so thorough-going a direction of the production and distribution of the country has been essayed by the state that Westerners and modern Chinese have dubbed the attempt socialism. A Wang Mang and a Wang An-shih were simply carrying out in an exaggerated form the principle of the possibility of governmental control which seems usually to have been acknowledged as valid by the Conf ucianists as well as the ancient Legalists.

While something akin to socialism was by no means alien to Chinese thought, under the Ch'ing and many earlier dynasties the imperial policy was very largely that of *laissez faire.* Here and there the government stepped in. Coinage was in the hands of the state. The salt trade was an official monopoly —although as a source of revenue rather than as a means of reducing the price and improving the quality for the consumer. Close supervision

was exercised over foreign trade. State granaries in which was stored the rice collected as one form of taxation could in times of scarcity be used to equalize prices and relieve distress. Officialdom usually determined the disposition of waste land, and no title to any real estate was secure without its imprimatur. "In the main, however, the imperial and provincial governments exerted almost no authority over the agriculture, business, and industry of the country.

Comparative freedom from bureaucratic interference did not mean that individualism was rampant in the Empire's economic life. On the contrary, the regulation which the hierarchy did not